John Milton, Paradise Lost Book 1 NB

English honours (Dibrugarh University)

John Milton, Paradise Lost: Book 1

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About the writer

John Milton (born December 9, 1608, London, England—died November 8?, 1674, London?), English poet, pamphleteer, historian and a civil servant for the Commonwealth of England under Oliver Cromwell. He is considered the most noteworthy English author after William Shakespeare. He is the son of John Milton, Sr. and Sarah Jeffery. From his father, who was an amateur composer (a writer of music), young John developed the love of music, which later spread through his poetry. His father had left Roman Catholicism and Milton was raised Protestant, with a heavy tendency toward Puritanism. Milton was a mixed product of his time. On the one hand, as a humanist, he fought for religious tolerance and believed that there was something inherently valuable in man. As a Puritan, however, he believed that the Bible was the answer and the guide to all, even if it curbed man's freedom. Where the Bible didn't afford an answer, Milton would turn to reason. In 1642, Milton got married to a 16 year-old girl, Mary Powell. However, she left him due to financial issues. During his mid-thirties, Milton's eyesight gradually deteriorated and he became blind in 1652. A widower and blind Milton got married again to Katherine Woodcock in 1656, but she passed away soon. Then, he married a third time to Elizabeth Mynshull in 1662. Milton died in November, 1674 and was buried at St. Giles, Cripplegate Church. Milton's poetry and prose reflect deep personal convictions, a passion for freedom and self-determination, and the urgent issues and political turbulence of his day.

His works includes the following:

Poetry: Lycidas (1638); Poems (1645); Paradise Lost (1667); Paradise Regained (1671); Samson Agonistes (1671)

Drama: Arcades (1632), Comus (1634)

Non-Fiction: Of Reformation Touching Church Discipline in England (1641); The Reason of Church Government Urged Against; Prelaty (1642); The Doctrine and Discipline of Divorce (1643); Areopagitica (1644); Of Education (1644); The Tenure of Kings and Magistrates (1649); A Treatise of Civil Power in Ecclesiastical Causes (1659).

Definitions

Epic: a long narrative poem in elevated style recounting the deeds of a legendary or historical hero.

Blank verse: a type of poetry written in a regular meter that does not contain rhyme. Blank verse is most commonly found in the form of iambic pentameter.

Grand style: The grand style (also referred to as 'high style') is a style of rhetoric, notable for its use of figurative language and for its ability to evoke emotion.

Simile: It is a figure of speech that directly compares two things. Similes differ from metaphors by highlighting the similarities between two things using words such as "like", "as", or "than", while metaphors create an implicit comparison.

Key points in brief

- Type of Work: Poem
- Genre: Epic
- Language: English
- Time and Place Written: 1656–1674; England
- Date Of First Publication: First Edition (ten books), 1667; Second Edition (twelve books), 1674
- Narrator: Milton
- Point of View: Third person
- Tone: Lofty; formal; tragic
- Tense: Present
- Setting (Time): Before the beginning of time
- Setting (Place): Hell, Chaos and Night, Heaven, Earth (Paradise, the Garden of Eden)

Overview of the Poem

Paradise Lost is an epic poem written in blank verse by the 17th-century English poet John Milton. It was first published in 10 books in 1667 and then in 12 books in 1674, at a length of almost 11,000 lines. The twelve books of Paradise Lost are not accompanied by titles the way chapters in a novel are usually given a title at the beginning of each chapter. Milton's style in writing the Paradise Lost has been called a 'grand style', which means it is an elevated, serious, highly crafted, and different from common speech. The theme of the epic resonated the

revolutionary theme of the civil war era, which resulted in a clash between supporters of the monarchy and the parliament.

Book I opens with a statement of the subject, the Fall of Man, and a noble invocation for light and divine guidance. It's the same story you find in the first pages of Genesis, expanded by Milton into a very long, detailed, narrative poem. He begins the poem with an invocation for two reasons: he believes the muse will help him write, and invoking a muse is a convention of epic poems such as Homer's Iliad and Virgil's Aeneid. Then he narrates how Satan mistook the powers granted by God as his own powers and decided to revolt against God in heaven. After this incident, Satan is cast down into Hell. When he is given this punishment by God, Satan calls to his followers to move from the burning lake to land so that he can revolt against God again. The fallen angels respond by hurling defiance against God and by building the demonic city of Pandemonium.

The Basic Plot by Lines

1-26: Invocation and theme

27-75: History leading to present moment: Satan cast into hell

76-126: Satan's first speech

127-155 - Beelzebub's reply

156-91: Satan vows evil to spite and confront God

192-241: Satan and Beelzebub move from lake of fire towards land

242-70: Satan claims possession of hell

271-82: Beelzebub urges Satan to wake up their host

283-330: Satan moves onshore and calls his followers to awake

331-375: They arise

376-521: Catalogue of mightiest devils

522-621: Gathering of host, forming in regiments and awaiting orders

622-62: Satan's address to his troops: we shall fight!

663-751: Magical construction of Pandemonium (as opposed to Pantheon)

752-98: Call for council, and the leaders gather

Some features of Milton's high style

- long, flowing sentences that are best understood and enjoyed when read.
- aloud inversion of normal word order (e.g., "Him the Almighty hurled flaming from the ethereal sky.")
- exalted vocabulary ("big words," often derived from the Latin language)
- epithets (titles for persons or things, such as "the Almighty" for God)
- epic similes (extended comparisons between something in the poem and
- something from nature, history, mythology, or human experience) allusions (references to past history or literature)
- pleonasm or periphrasis (taking more words than necessary to state
- something, with a view toward doing justice to the exaltation of the situation and epic form)

Summary and Analysis

Lines 1-26: Prologue and the Invocation

In the opening lines, Milton explains that the poem will deal with the disastrous consequences of man for not listening to God and eating the fruit of the forbidden Tree of Knowledge, as told in Genesis, the first book of the Bible. Milton invokes a Muse to direct him to write the story in such a way that it is grand in manner and style. The muse he calls is not an ordinary muse. The Muse that he calls is the same one who inspired Moses to write part of the Bible, he claims. It is not the Calliope of the Mount Olympus; instead, she is the one, who prefers to dwell on Mount Zion in Jerusalem, near Siloa's brook. By adding the information that the Muse is seated on Mount Zion, Milton invites a comparison of her with the Greek Muse, thus giving an indication that in writing an epic he is toeing the line of Homer and other classical epic writers. Even though he is following the tradition of the epic, he shows his individual talent by creating his own Muse. He says that his poem, like his muse, will fly above those of the Classical poets and achieve things never attempted before. This is possible only because his source of inspiration is greater than theirs. He calls upon the Muse to shed light on the darkness of his limited vision so to exalt his low level of understanding of the earth. The poet prays to the Muses:"What in me is dark Illumin, what is low raise and support; That to the highth of this great Argument I may assert Eternal Providence, And Justifie the ways of God to men.Milton states that his purpose is to "Assert eternal providence/ And justify the ways of God to men." He asks that his perception be corrected from what is wrong so as to best explain God to mankind.

Analysis

The beginning of Paradise Lost is similar to the Book of Genesis, the first book of the Bible in gravity and seriousness. It is from this book Milton takes much of his story. The Bible begins

with the story of the world's creation, and Milton's epic begins in a similar vein, alluding to the creation of the world by the Holy Spirit.

The first two sentences, or twenty-six lines, of Paradise Lost are very condensed. It contains information about Milton's reasons for writing his epic, his subject matter, and his attitudes toward his subject. Milton says that man has committed a sin of not listening to God by eating the fruit of the tree of Knowledge. Milton states that this original sin brought death to human beings for the first time, causing them to lose their abode in paradise until Jesus comes to restore humankind to its former position of purity. The purpose of the epic is clearly stated that it will justify the ways of God to men. He wishes to explain the reasons for God's actions, heretofore inscrutable to man, so that the latter will understand Him.

He calls the Muse to guide him write the stpry. The verb, Sing, in "Sing Heav'nly Muse" means sing through me. He compares himself to past epic poets as well places Adam, the primary character in a higher position. He makes a pun on the word "fruit" as both a consequence and the cause of Adam and Eve's descent from grace.

The invocation reflects Milton's creative way of writing. The word invocation is formed out of the Latin vucure, which means call, and the prefut, in-, meaning 'within', 'towards'. Etymologically, the Latin vocare comes from the Sanskrit root, vak. In the religious context, invocation means calling upon God fiom within the heart of the devotee. The climax is simple in grandeur. The placing of the pauses, rise and fall of emotions and the humbletone of appeal to have his darkness lighted and the final powerful simplicity of the concluding remarks ofhis purpose—all this represent poetic art of high order.

Lines 27-49

Summary

Milton questions what could be the reason that could have compelled mankind's parents i.e Adam and Eve to sin, as they only had one thing forbidden to them; besides that, they were the lords of the earth- Who first seduc'd them to that fowl revolt?. He answers himself that that their actions were partly due to a serpent's deception: Th' infernal Serpent; he it was, whose guile/ Stird up with Envy and Revenge. They were deceived into "foul revolt" by the "infernal Serpent,". The serpent is Satan whose trickery, roused by feelings of jealousy and revengefulness, and deceived Eve, the mother of mankind. It is Satan who misguided them to sin, much like he incited a third of the angels to revolt against God's authority. Satan is given eternal punishment by God for waging an impious war in Heaven against God. He along with the other rebellious angels was thrown into Hell. He went down crashing, in flames, and in horrible confusion. Hell is described as a flaming pit, a lake of fire without light. Hell is referred to as a "bottomless perdition."

Analysis

The quickness with which Milton moves from his invocation to the plot is breathtaking: he asks two epic questions (lines 27–33) and answers them by identifying Satan as the correct answer, and by that simple maneuver propels us into the action. That action consists of our getting to know Satan as a leading player in the story.

The theme of good and evil is evident here. When Satan tried to overthrow God's rule along with some other angels, they were defeated by the supreme power i.e God and cast out of Heaven, the most comfortable as well as beautiful place into Hell, an actual place which has a fiery lake of fire. God flung him burning from the heavenly sky into the immeasurable depth of Hell. This incident reveals that in the fight between good and evil, good wins or it good who is always powerful. If one leaves the good side, it is evident that s/he will have to face disastrous consequences. The importance of obedience to God is stressed as a primary theme; first Satan as one of God's first creations disobeyed Him, then he caused God's next creation, Man, to disobey Him as well.

Lines 50-83

Summary

The scene opens in Hell. "He" is Satan. Satan and the other rebel angels fell from Heaven for the duration of nine days and nights as calculated by mortal human beings and then he lay on the fiery lake being defeated. Lying on the lake, Satan is described as gigantic; he is compared to a Titan or the Leviathan. Next to Satan lies Beelzebub, the one who was with Satan actively during the revolt against God.

Satan recalls his past happiness, the glorious days in the paradise of Heaven as Lucifer which is completely different from the terrible state he is in now. Milton portrays Hell partly through our eyes and partly through the eyes of Satan, so that we experience the objective and subjective horrors of the place. It is a place where fire and flame exists without light, and where darkness, itself visible can actually reveal sights of woe and visions of sorrow. He adds that in Hell there is only hopelessness - "No light, but rather darkness visible Serv'd only to discover sights of woe, Regions of sorrow, doleful shades, where peace/And rest can never dwell hope never comes." In this condition lie the fallen angels, three times as far from the light of Heaven as the earth is from the utmost pole of the universe.

Analysis

So far the reader has been introduced to three places in the Universe: wonderful Heaven, horrible Hell, and a bewildering Chaos. The distance that Satan and his rebel followers fell echoes that of the Titans being flung down to Tartarus from Olympus by the victorious gods. The description of Hell reveals how painful life is in Hell. It is like a prison where God sends those who tries to go

against him. The description of Satan's figure suggests that his character will be an important one throughout the play. Placing Beelzebub next to Satan indicates that they fall in the same category now i.e rebel angels. In God's eye, they have committed sin and so they are sent to the same place for suffering.

Lines 84-123

Summary

Satan begins speaking at line 84, addressing his second in command, Beelzebub, "O how fall'n! how chang'd/ From him, who in the happy Realms of Light/

Cloth'd with transcendent brightness didst out-shine." Through these lines, he is describing the changed state of Beelzebub. He points out this in terms of distance- From what highth fallen. This has happened because God used thunder. Then he expresses his plan to continue the struggle against God. He claims that only a battle is lost, the war is not lost. He encourages his fellow mates to remain united, "What though the field be lost?/ All is not lost; the unconquerable Will/ And study of revenge, immortal hate, And courage never to submit or yield:/ And what is else not to be." overcome?" He is not feeling guilty of his rebellion against God. He proposes eternal war with that power whose omnipotence, however, he does not question. He expresses that their main enemy is God who is ruling Heaven like a tyrant.

Analysis

Through Satan description of the changed condition to Beelzebub, he motivates Beelzebub to regain a powerful position. He is suggesting that they might gather their forces for another attack. Though Satan understands that he has been defeated in his battle against God, in front of whom he is nothing. He knew that if he asks for forgiveness to God, he will forgive. However, the pride in him doesn't allow him to ask God for forgiveness and reentrance into Heaven. He speaks of his "fixed mind" and "high disdain from sense of injured merit" which made him rebellious when God placed the Son in the position which Satan believed should have been assigned to him. This reveals that this action is an expression of jealousy, selfishness, and failure to love God for which he is not ready to accept the guilt and ask for forgiveness.

Lines 125-191

Summary

Though Satan is being bold and firm in his stand, Milton reminds the readers that he is "Vaunting aloud, but racked with deep despair." Beelzebub speaks 128-155, Satan 157-191. Beelzebub is doubtful; after the fall from Heaven he realizes the strength of God. He now believes that God cannot be overpowered. He deplores the tragic overthrow and disgraceful defeat of Satan and his comrades. When Satan listens to his comrade Beelzebub, he does not fully contradict this assessment, but suggests that they could at least pervert God's good works to evil purposes-"To

do aught good never will be our task." This means that they will always do evil so that they can take revenge against God. He points out that the thunder and lightning, the artillery of heaven, has ceased, and urges him to employ this respite to collect their scattered forces and consult for the future. He calls Beelzebub as "Fallen Cherub" and reminds him that too be weak is miserable.

He shows Beelzebub a plain where they can go and remove the tossing of fiery waves from themselves and take some rest if at all it is possible. Then plan with all their members what they can do to take revenge against God for their then state of suffering, "What reinforcement we may gain from hope, If not what resolution from despair."

Analysis

The readers understand that Satan is tormented in despair, but due to his pride he stops himself from asking forgiveness from God. When Beelzebub replies to Satan's first, boastful speech, he takes a much more defeatist attitude toward the plight of the fallen angels. Beelzebub's speech where he expresses that God is all powerful reflects that he is truthful in comparison to Satan.

Satan's ability to persuade him again shows the leadership quality of Satan. Very strategically, he accepts the fact that God is powerful at the same time gives a hope to Beelzebub that though God is the supreme power, there is a scope to take revenge or rebel against him. Through the use of powerful words, he motivates Beelzebub and inculcates a trust thatthey can stand on their own and fight against God if they are united.

Lines 192-282

Summary

Lines 192-241 gives some physical description of Satan as he lies stretched out on the fiery flood; his-size is illustrated by comparisons. Different parts of his body lay extended long and wide and lay floating over many acres. His limbs were long and large as the limbs of those whom the myths describe as beings of monstrous size, like the race of the Titans who fought against Uranus, or like the Giants who fought against Jove. He has a mighty stature so that, when he rises, the flames on both sides of him are driven backward and roll in billows. He is allowed by Providence to rise and wing his way to land, but the land burns no less than the sea. Then Satan and Beelzebub lift themselves off the burning lake where they landed and fly to dry land where they have a better view of the scene. Both of them rejoiced in their escape, by their own strength from the fire.

Satan's speech Lines 242-264 is a soliloquy, the rest is addressed to Beelzebub. He first laments the change from heaven to hell; he realizes that he will be in hell for a very long time. He says that the heavenly joyous fields are no longer there- "Farewell, happy fields/ Where joy for ever dwells." He then consoles himself with the thought that the mind is all that matters, place has

nothing to do with happiness or misery. In Hell at least, he can rule- “Better to reign in Hell, than serve in Heaven.” He then exhorts Beelzebub to rally the rest.

The two devils then rise up and, spreading their wings, fly over to the dry land next to the flaming lake. But they can undertake this action only because God has allowed them to lose their chains.

Satan explains how Beelzebub has been changed for the worse by the punishment of God. In spite of all the disastrous consequences, he says that it is his intention to continue the struggle against God, saying, "Better to reign in Hell than serve in Heaven" (263). Then he tells Beelzebub that they should call their fellow mates who were still lying on the lake. Beelzebub agrees, he says that though they are lying humbled and flat on that lake of fire, if they hear the voice of Satan, they will respond.

Analysis

Milton’s description of Satan’s physical dimensions and the size of the tools he carries mark him out as a kind of hero. The shield that he carries is compared to the moon as seen through a telescope. His spear is so big that the tallest pine tree would be but a wand by comparison, etc. The description indicates that God has transformed him into an ugly creature.

Milton compares Satan with the sea-monster, Leviathan, and stresses the fact that it is only with God's permission that the devils quit the lake which indicates that God is the one who is all powerful without whose permission no one can do anything. Satan accepts that Hell is not like Heaven, it is very awful but at the same time argues that, for him, to be in Heaven would be Hell (being subservient to God) and it is better to reign where he is than serve in Heaven. This argument of Satan shows that whatever be the place, be it Heaven or Hell, he wants to be the ruler, he wants to be the one with all power.

Satan’s leadership quality is seen when Beelzebub is convinced to be with Satan and work together like that in Heaven till they were punished. Beelzebub is optimistic when he says Satan that if the latter calls the fellow comrades they will; gain back their energy and join them. We see that Satan is deciding how to make the best of the situation.

Lines 283-375

Summary

He begins to move toward the shore of the lake after speaking to Beezebub. He carries a ponderous, massy, and large shield on his shoulder. That gained, he surveys his host lying scattered and amazed on the flood. With bitter irony he bids them arise. He called out to his soldiers, angel forms, who lay stupefied, thick as the autumn leaves which lie in large numbers on the streams in the valley called Vallambrosa, where the woods of Tuscany form bowers with

their high branches serving as arches overhead. He reminds his followers that heaven is no longer there, it is lost “Princes, Potentates,/ Warriors, the flow'r of Heav'n, once yours, now lost”

The rebel angels rise obedient to his call as numerous as locusts or barbarian hordes. Satan was able to raise his fallen disillusioned army using his words "Awake, Arise or be forever fallen! In heaven they were princes, but they had lost their heavenly names, and not yet got their name among men. These angels could be compared to men who accustomed to keep watch on duty are caught sleeping by one of whom they are afraid, and who rouse and shake themselves before they have fully woke up: “They heard, and were abash'd, and up they sprung/ Upon the wing, as when men wont to watch,/ On duty sleeping found by whom they dread/ Rouse and bestir themselves ere well awake.”

The bad angels are compared to locusts. Like how light charms moths, the angels’ “great sultan” entrances them and they become trapped like moths to a flame. Satan has become their light and their hope. The angels are “warping on the Eastern wing” and “hovering on wing” which suggests they are in constant movement.

Analysis

Satan owns weapons such as a “ponderous shield”, and a spear that he wields as if it were a wand. Satan thinks himself grandly ironic when he reminds his groveling and prostrate legions of the titles they fought to perceive, “Princes, Potentates,/ Warriors, the flow'r of Heav'n, once yours, now lost”

Satan motivates and compliments his army in a way that lifts their spirits and inspires them to continue their war on heaven. Satan’s strength as he is able to endure "the torrid Clime/ Smote on him sore besides, vaulted with Fire" (297-298) characterizes him classically, as well. This strikes a fascinating paradox as Satan is characterized as a “hero” in such an epic.

Milton then compares the Fallen Angels to a swarm of locusts, further instilling the reader’s sympathy in the fallen characters. The locust simile is unsettling and creates sympathy in a different way than the leaves simile. The reader’s initial impulse could be that locusts are evil due to various biblical implications.

Lines 376-521

Summary

Invoking the Muse, Milton introduces us to the approaching list of particular fallen angels in positions of leadership between Satan their "Emperor" and the more ordinary ranks.

“Say, Muse, their names then known, who first, who last”- Milton asks the Muse to inform him who approached Satan first, who approached him last, after the angels woke up from the deep

sleep when they were called by Satan. The Muse's account begins in line 381 with a general description of their objectives and tactics.

Satan's chiefs wish to divert worship away from the God Jehovah. In so doing, they aim for the very heart of Jewish worship - God's dwelling-place on earth at Sion. Religious practices from surrounding nations are considered deeds of darkness when compared with the light of God.

The devils, waking, stir themselves, fly up into air, and assemble around Satan The chief devils are named and described as: Moloch (crude, warlike, blustering); Chemos (associated with sensual, orgiastic demon worship, idolatry); Astarte (a female equivalent of Chemos); Thammuz (a fertility god, believed to die and rise to life every year; associated with rebirth of vegetation); Dagon (god of the Philistines, referred to in the Biblical books of Judges and 1 Samuel); Rimmon (referred to in the Biblical book of 2 Kings); Osiris, Isis, Orus (gods of Egyptian mythology), and Belial (a deceitful, lustful and lewd god).

Next, the speaker describes how the fallen angels previously listed “were the prime in order and in might”. The reader now knows the importance and significance of the fallen angels based upon their place in the list. The lines that follow speak of the “Ionian Gods” with having “Heav’n and Earth thir boasted parents” . The lines after this begin to give the relationship between the Gods which start with Titan, the eldest son of Uranus who is “Heavn’s first born.” His right to rule was seized by his son Saturn. Jove is Saturn’s son by Rhea. These gods were known first in Crete and on Mount Ida and the snow covered peak of the cold Olympus mountain as well. After having his power taken away from him by Jove, Saturn leaves.

Analysis

The reference to numerous God and Godesses reflect that Milton and his original readers knew both the Bible and classical mythology. As a result, they relished the excursion into the history of Old Testament idols represented by this passage. The readers, even if they are unfamiliar with impression of the repulsive evil represented by the fallen demons. These fallen angels think that they have escaped from their chains through their own power, but Milton makes it clear that God alone has allowed them to do this. God allows it precisely because he intends to turn their evil designs toward a greater good in the end. His continued envy and search for freedom leads him to believe that he would rather be a king in Hell than a servant in Heaven. Satan’s pride has caused him to believe that his own free intellect is as great as God’s will.

Lines 522-621

Summary

“All these and more came flocking”- These refers to the fallen Gods. There looks were “downcast and damp” at the same time seeing their leader’s enthusiasm they could see some ray of home that good times are coming.

Looking at them, Satan felt happy, a sense of relief was visible in his expression. He becomes passionate when seeing his fellow angels seemed to be full of remorseful and even felt prideful that they followed his command. The people rejected from heaven were ashamed and doubted Satan, but after Satan delivers a rousing speech he casts off their doubt and regains their loyalty, confidence, and their support for the coming battle.

Satan encourages his defeated hosts, and bids Azazel raise his standard. At the signal the army falls in battle array, and marches to the sound of martial music. He ordered that as the trumpets and the clarions produced their war-like notes, his huge flag should be upraised. A tall Cherub, Azazel, raised the flag which "shone like a meteor streaming to the wind, With gems and golden luster rich emblazed." The speaker describes Azazel as baby angel, "Cherube". The flag, raised to its full height, shone like a comet, and waved in the breeze. It was beautifully decorated. There was a music, the trumpets were blowed. As the fallen angels began to move the music was like those music used to inspire ancient heroes to a mood of noble courage. Listening to the music, all of them stood in order.

Analysis

The speaker is describing Satan's speech to the people who have been rejected from heaven, which have gathered to hear Satan speak. They were not expecting him to be joyful, because they were still thinking about the eternal paradise they lost in heaven. But they found that Satan was actually preparing another battle with full enthusiasm.

This Passage focuses on depicting Satan as a leader and a diplomat. Milton evokes a picture of the tremendous stature of Satan as a fallen angel. There can be no doubt that Milton creates an impressive Satan in this passage.

"His form had yet not lost / All her original brightness" (591–92); the word "yet" lets us know that eventually Satan loses all his brightness, and the word "all" implies that he has already lost some of his brightness.

The speaker characterizes "Lucifer" as the "dread Commander" his description portrays him as a fallen leader in battle. The appearance of Satan, still glorious, though fallen, is compared to the sun seen through a mist or eclipse. Touched by remorse at the sight of his comrades, he essays to address them, but is long hindered by tears.

Lines 622-662

Summary

Satan addresses the followers in these lines. Satan addresses them and rallies them. In other words, Satan flatters his fellow angels. He calls them "matchless" except against God. He says that their rebellion against God though fatal in its issue, was not inglorious. Who could have foreseen the defeat of such forces, who would not predict that they should recover their loss? He

points out the cause of their defeat was that they were not aware of their enemy's strength. But after facing this situation, now they have come to know the power of their enemy so it won't be difficult to fight against him. It is reported that a new world is to be created. This may help them get what they aimed for. He tells them that they still have power and that their purpose will be to oppose God. He goes on to speculate as to why God continues to reign in Heaven. Satan narrows it to three reasons; repute, or fame, consent of the angels and tradition, rather than God's reason, strength or truth.

Satan says that empty tradition alone sustained God's power- "Sat on his throne, upheld by old repute,/ Consent or custom, and his regal state." Before his revolt Satan had thought that it was old repute and custom that gave God his throne and he learned too late that while God's regal state was fully revealed, his strength was concealed. Having been self-deceived in his pride, Satan announces these lines and suggests that God too is deceiving Himself if he believes war and punishment is the final solution.

Finally, at the end his speech, Satan sets them all on their course of conflict, "Peace is despaired, for who can think of Submission? War then, War open or understood, must be resolved."

Analysis

Satan addressed the rebel angels, and discussed the reasons of their loss to God's forces. Satan uses every possible way to persuade his fellow angels. He exaggerates not only the strength of the rebel angels but also the amount of forces that God lost and Hell gained to half of the angels, rather than a third of Heaven's angels, and states that although they may not be able to win a war in terms of their strength, they will be able to do it through trickery.

He succeeds in convincing them by saying that God succeeded because he didn't showcase his actual strength. Therefore, the solution to their suffering is that they will have to secretly raise a war against God so that God can learn a lesson from them that he who defeats his enemy by using superior strength alone has only defeated him.

Lines 663-699

Summary

Listening to the words of Satan, millions of mighty Cherubim took out the swords from their thighs to give a positive response. The swords dazzled illuminating light to a great distance in Hell-"Far round illumined Hell." This describes the fiery response instigated by his speech.

Mammon led some of the angels to a nearby hill from which fire emerged with rolling smoke. The other parts of the hill were shining brightly which indicated that there was 'metallic ore' inside the hill. The angels moved with great speed towards the hill 'with spade and pickaxe armed' to dig trenches in the field. Mammon was the one who made human beings exploit mother earth by digging its natural resources. He thinks that the fallen angels should try to build

their own kingdom and make their life as bearable as possible in hell by any means. All the angels started working and made an opening in the hill and took out gold.

The great monuments built by human beings like the Tower of Babel and the Pyramids of Egypt are referred here. Milton says that human beings who take pride in their achievements for building such monuments (Of Babel, and the works of Memphian kings) should understand that these are surpassed by the works of the spirits who got the work done in just an hour whereas human beings takes a long period of time in doing such works.

Analysis

The speaker demonstrates the effect of the speech given by Satan to the fallen angels. The stanza is significant because it demonstrates Satan's capabilities as a leader. The passage casts Satan in a heroic light, millions are willing to follow Satan into battle despite their powerful opposition. He creates solidarity among the fallen angels through a common cause, a feat which God failed to accomplish. There were millions of angels who fell from Heaven and who are now in Hell suffering but none of them had a rebellious voice, everyone followed Satan's advice.

Mammon directing the angels to build a palace to serve as a council-hall by digging the hill for gold and melting the ore clearly indicates that all are prepared to rebel against God. Next, by referring to time to build the monuments which are considered as greatest monuments of fame by human beings and the time required by the Spirits to build something clearly shows that the fallen angels are no less powerful. In other words they have the capability to rebel against God and his creation.

Lines 700-798

Summary

There were another group of angels who are referred as 'a second multitude,' these angels prepared many cells beneath which burnt liquid fire brought there from the lake by sluices. The third group of angels moulded different kinds and shapes, and filled each hollow recess with the melted gold transported there from the cells by a wonderful device. The architect is a devil called Mulciber, who will become the Greek god Hephaestus, thrown by Zeus from Olympus. Then a huge structure emerged from the earth- "Out of the earth a fabric huge Rose like an exhalation with the sound/ Of dulcet symphonies and voices sweet."

Utilizing the natural mineral wealth of Hell, the devils, under the guidance of the materialist Mammon, construct a great council chamber. This is Pandemonium ("All devil place" or "place of all devils"). Then the council is summoned. In response to the announcement made by the winged messengers under the orders of Satan, the most meritorious leaders, either by virtue of their rank or through a selection, appeared from every squadron and every regiment drawn up in a square. It is swarming with the fallen angels, almost like a beehive. As they enter they contract

in size till they are no bigger than pygmies or fairies. The devils scale themselves down in size, till they are small enough to be “at large” in the hall. The squadron leaders retain their giant size and gather together for the great debate in Hell. They sit on golden seats and then begin their debate: “After short silence then/And summons read, the great consult began.”

Analysis

This is the final part of Book 1 which mainly concentrates on the construction of Pandemonium, the capital of Hell, where they hold council to determine whether or not to return to battle. Pandemonium is the antithesis of both the city of Heaven and the garden of Eden. The thronging councilors are compared to bees swarming. Hughes notes that bees were used as examples of creatures fully devoted to the idea of ‘divine right’, and total obedience to a single appointed leader. The construction of Pandemonium shows that there is more to Hell. Geographic features such as a plain and hill, mineral resources such as gemstones, and even the possibility for beauty seem to exist in Hell.

They build a palace, called Pandemonium, The council indicates that they could discuss and reach a conclusion. They decided to explore a new world where they can plan for another rebellion against God. The size of the fallen angels gives a climactic hint that Satan and the fallen demons are not as grand as they superficially seem to be.

Glossary

Justify (26): to show to be just, right, or in accord with reason; vindicate.

Serpent(34): Satan who disguised himself as a serpent in order to seduce Eve.

Ethereal (45): not earthly; heavenly; celestial.

Adamantine (48): of or like adamant; very hard; unbreakable.

Cherub (157): one of the winged heavenly beings that support the throne of God or act as guardian spirits.

Titanian (198): This is a reference to the war of the Titans against the gods. The Titans were born of the union of the Earth (Ge) and Heaven (Uranus).

Briareos(199): the name of a giant with a hundred arms in Greek mythology; Typhon the name of a giant with a hundred heads.

Leviathan(201): The word was used for a huge sea-monster of any kind. Milton here means “the whale.”

Stygian (239): of or characteristic of the river Styx and the infernal regions; infernal or hellish.

Rhene (358): the river Rhine; Danaw: the river Danube.

Sidonian (441): Sidon was the oldest, and for a time the chief, city of Phoenicia.

Sottish (472): foolish

Crew (477): multitude

Middle air (516): the air between earth and heaven

Delphian cliff (517): the seat of the famous oracle of Apollo, on the southern slope of Mount Parnassus.

Dodona (518): site of an oracle of Zeus, in Epirus.

Clarion (532): small, shrill, treble trumpet.

Puissant (632): powerful; strong.

Eruption (656): breaking forth from Hell; sortie; raid.

Pilasters (713): square columns usually set within a wall and slightly projecting.

Doric pillars (714): oldest and simplest of the four types of Greek architecture.

Architrave (715): the main beam that rests immediately on a row of pillars.

Pandemonium (756): any place or scene of wild disorder, noise, or confusion; here, the capital of Hell.

Character Analysis

God, the Father

He is the most powerful one who has created this universe: Heaven, Hell and the world. He has the supreme power. Satan (Lucifer), who was one of the angels in Heaven revolted against Him and was thrown from Heaven to Hell. This battle shows that God is all powerful. He is an expression of pure reason and justice, an image of the absolute monarch entangled in a struggle for power. While God allows angels and humans to have free will so that their love and obedience is by choice, he also is eternal, existing outside of time, and so foresees all future events. God relates that when His creatures use "Will and Reason" to their own advantage and "necessitie" not Him then they fall and cannot blame either Fate or predestination.

Adam

Adam is the first human created by God. He is the father of mankind. God knew his past, present, and future. As he was created with free will which causes Adam to be susceptible to temptation. It was his choice whether to be obedient to God and refuse the apple, or to follow Eve. He is intelligent and inquisitive, but he does have a weakness that can be exploited. The

only other human in creation, Eve, is someone that he loves. His love for her is evident as he listened to Eve and ate the forbidden fruit which led to their downfall. In spite of God's warning, he had chosen to share her fate. Adam makes his own choice at the cost of disobeying God, but this was the first time for him to practice his choice of freedom, which turned Adam into a real man with free will.

Eve

Eve is the first woman. She is created in Adam's image, she is supposed to be his partner and his solace. She is elegant, beautiful and an innocent creation of God. Eve is created out of Adam's rib. So, she is also known as "Daughter of god and Man." When approached by the serpent, Eve's lack of intellect, in certain regards, such as understanding deception and sin fully make her vulnerable. Eve is blamed for the fall because she is tempted by Satan to taste the fruit from the Tree of Knowledge that causes the Fall.

Satan

He was the closest angel to God and the one who revolted against God. He is portrayed as an opponent to the despotic power of God. His overconfidence is evident in his act of standing against God both in Heaven and Hell. His greatest fault is his pride. His physical dimensions are described distinctly by Milton. His limbs are long and large; his bulk is as huge as that of the Titan who fought against Jove or that of Leviathan which God of all His works created hugest that swim the ocean stream. He has a mighty stature so that, when he rises, the flames on both sides of him are driven backward and roll in billows. He carries a ponderous, massy, and large shield on his shoulder. This shield is compared to the moon as seen through a telescope. His spear is so big that the tallest pine tree would be but a wand by comparison, etc. Since he is presented in this way, his character is always thought to be a gigantic one.

He is a self-tormented spirit, conscious of his loss but unwilling to repent. He knew that God is all powerful after the first rebellion against God, yet he planned another revolt against God.

Satan is an excellent leader as he could convince the Angels both in Heaven and Hell to fight against the supreme power. Even in Hell none of the fallen angels spoke against what he said. As the poem progresses, the reader will see that Satan's character and appearance grow worse. He never feels that he should ask forgiveness from God. Instead he makes mischievous plan like doing only evil things, destroying God's creation etc. Milton never makes clear if he wants his audience to empathize with Satan.

Beelzebub

Beelzebub means 'Lord of the Flies'. He is broad-shouldered, well-proportioned and every bit the superhero (or supervillain). He stands with Satan both in Heaven as well as in Hell. He is second in command to Satan in the hierarchy of fallen angels. However, there is a difference in both of them. After the fall from Heaven Beelzebub realized that God is all powerful and therefore they should ask forgiveness from him. In contrast Satan though he felt that God is all powerful, he did not express this in front of anyone instead through his strong speech persuaded Beelzebub to revolt against God for the second time. He is joined to him by the misery resulting from the ruin which has equally overtaken both Satan and him.

Beelzebub supported Satan. He tells Satan that his voice is the liveliest pledge of hope for his followers when they face danger. He goes on to say that the fallen angels will rise hearing his voice, they will revitalize.

Moloch

The name “Moloch” comes from Hebrew and literally means “a king”. He was “besmeared with blood/Of human sacrifice, and parents’ tears.” The horrible sacrifice of children was included in the worship of Moloch. He was covered with blood of those human beings who were sacrificed in his name and tears of parents whose children were taken away from them for the sacrifice. He was not happy with the worship of the Ammonities and therefore moved his temple next to God’s on the famous hill of scandal, Mount of Olives. To do this he took help from Solomon. He asked him to build a temple in his honour.

Chemos

Milton describes Chemos in the following way: “Next Chemos, th’ obscene dread of Moab’s sons, / From Aroar to Nebo and the wild / Of southmost Abarim. He is one of the fallen angels who was worshiped by “Moab’s sons. Chemos was sometimes called by the name of Peor-“Peor his other name, when he enticed / Israel in Sittim”. He was known by this name when he used his tricks to win over the Israelites.” Milton refers to Chemosh as a god whom the Israelites worshiped with “lustful orgies” and “wanton rites” and calls Chemosh “th’ obscene dread of Moab’s sons.”

Baal and Astarte

Milton addresses them in plural, as Baalim and Ashtaroth who can basically become whatever they choose: male, female - they are untied without limbs or joints: “Of old Euphrates to the brook that parts / Egypt from Syrian ground, had general names / Of Baalim and Ashtaroth, those male, / These feminine.” They can assume any shape they like. They can expand themselves or compress themselves.They may look dark or bright. In other words, they can carry on their works with such characteristics. The reason Milton listed them together in Paradise Lost is most certainly because at the time of ancient Israelites Baal and Astarte were perceived as the god and goddess of fertility.

Astoreth

Milton adds Astoreth to the couple of deities, insinuating that she is a version of Astarte: "With these in troop / Came Astoreth, whom the Phoenicians called / Astarte, queen of heaven with crescent horns."Astoreth, named as Astarte by the Phoenicians was a great goddess of the ancient Middle East. She was a moon-goddesses with crescent- shaped horns. She was also worshipped by virgins with prayers and devotional songs every night in the light of the moon.

Thammuz

Thammuz was beautiful youth who was killed by a boar. He was wounded in the battle that was held in Lebanon, and the blood from his wound caused the river to turn red. It says that the river named after him ran red with his blood because he was wounded yearly- "Whose annual wound in Lebanon allured." Thammuz was also considered to have been the lover and spouse of earlier described goddess, Astarte. The worship and rituals connected with Thammuz were mainly performed around two events during the life of this divine being. The first was connected to the marriage with the goddess Astarte. The second event is connected to the death of Thammuz.

Dagan

Dagan is a sea monster. He had a body of half man (above waist) half fish (below waist): "sea-monster, upward man, / And downward fish"s. He is a pagan deity, worshiped mainly among the ancient Philistines. Milton mentions the places where this god was worshiped: "yet had his temple high / Reared in Azotus, dreaded through the coast / Of Palestine, in Gath and Ascalon, / And Accaron and Gaza's frontier bounds."

Satan's Speeches

Milton presents the character of Satan with powerful speeches. These speeches make the readers feel that he is the hero or the main protagonist of Paradise Lost. There are total five speeches of Satan.

The first speech (Lines 83-124) is addressed to Beelzebub. This is the first utterance spoken by a character other than the speaker, but one must take into account that it is meant for several audiences. It reveals the character of Satan - a defiant rebel and a great leader. It is found that Satan will not ask forgiveness from God due to his pride instead he will use every possible way to rebel against God. He tells that God proved stronger in the previous battle because of his power of Thunder.

He encourages and sympathizes with his followers with bold words and sentiments. He claims that a single victory does not permanently ensure God's victory. Everything is not lost, they still have their invincible determination, their decision to pursue their revenge, their unending hatred for God and the courage which they are never going to surrender in front of God under any circumstance: What though the field be lost?/ All is not lost; the unconquerable will,/ And study

of revenge, immortal hate,/ And courage never to submit or yield,/And what else is not to be overcome.

In his second speech (Lines 156-91),Satan meets Beelzebub's fearfulness with an expression of resolute opposition to the will of God. He begins with the heroic vein that "To be weak is miserable, doing or suffering." He seizes the opportunity to mobilize his forces once again, conscious of the crushing defeat that he and his followers have suffered. He proposes the reassembling of the rebellious angels in order to decide how to overcome this "dire calamity" and what support to get from hope or what strength from despair.

His third speech was addressed to Beelzebub again. He says it is "better to reign in Hell than serve in Heaven." This line with its melodramatic tone scarcely conceals the mixture of pride and spite which it expresses. Satan expresses his views that place does not matter to him, wherever be it he should be all powerful. He finds himself in a place of "mournful gloom" and total misery, yet he declares that the mind is in its own place. He tells that if they go back to Heaven by asking forgiveness from God they won't be able to rule there but if they are in Hell they can freely enjoy their power. His love of freedom and hatred of slavery is prominent in this speech. The line "Receive thy new Possessor" is characteristic of the Satanic mind and its passion for over lordship. He claims to be "One who brings a mind not to be changed by place or time", he further talks about the power of mind "the mind is in its own place, and in itself can make a heaven of hell, a hell of heaven".

He calls all the other fallen angels in his fourth speech. This speech is another example which reflects that he is a great leader who wins the respect of the readers as well as sympathy to a certain extent. He addresses them as "Princes, Potentates, Warriors, the Flower of Heaven." He asks them to "wake, arise or be forever fallen." By saying so, he wants to bring back, re vitalize their energy. Initially, Satan sarcastically addresses his fallen angels and then he tries to revive their detached spirits. His speech is so commanding and fiery that his followers are roused out of their stupor.

In the fifth and the last speech of Book I Satan addresses the assembled angels. In order to motivate them he tells that the battle with God did not degrade them instead they could realize their strength as well as God's strength. This, he says, can be taken as an advantage, they shall not be afraid to start a new war against God. God has conquered them by use of force, but such success is only a partial success.

He is filled with pride to have so many comrades thinking that it is not possible or easy to get these large number vanquished. He tells his fellow angels "To work in close design, by fraud or guile." He feels that it is impossible that these vast numbers are vanquished. They are all powerful and still there is every hope of regaining their native seat. The best plan for them is to achieve their goal of taking revenge against God is by secret intrigue, by fraud or by decit. Satan makes a warlike speech full of contradictions and absurdities when examined closely but

admirable and impressive on the face of it ending with an appeal to continue conflict. Satan has been able to motivate them to such an extent that they immediately begin to toil and build a fabulous palace 'pandemonium; so as to chart out a 'course of defiance.'

If we carefully look into the above five speeches of Satan, it is clear that there is progression within each speech. The first speech moves from regret to resolve, the second from contempt to decision, the third from sadness through defiance to further decision, the fourth from scorn to exhortation, and the fifth from pride and flattery to demagogic assertion.

Epic Similes

A simile compares two things using "like" or "as," and an epic simile does so but uses many, many, many words. An epic simile extends a comparison with elaborate, descriptive details that can fill several lines of verse. Milton includes epic similes to inflate his work to the profoundness of the Greek and Roman poets before him but the differences show he is doing something more.

The first epic simile of the poem (I, 197-208) in a real sense sets the tone of the figures describing Satan. His great size is suggested by comparing him, first, to the Titans, and then to the great sea monster, Leviathan. It was a kind of big whale of such great size that when it came to the surface, it occupied many miles and gave the impression of an island in mid-ocean: "Thus Satan talking to his nearest mate/ With head up-lift above the wave, and eyes/ That sparkling blazed; his other parts besides/ Prone on the flood, extended long and large."

Another epic simile is where he compares Satan's ponderous, massive, and round shield to the appearance of the moon as it was observed by Galileo through his newly invented telescope: "The broad circumference/ Hung on his shoulders like the moon."

With a view to give us an idea of the countless hosts of fallen angels, Milton compares their dense masses to the autumnal leaves in Vallambrosa in Italy: 'Thick as Autumnal leaves that strow the brooks/ In Vallombrosa.' The reference of fallen leaves is very appropriate since it suggests and reinforces the fallen nature and diminished glory of the angels in hell. Like the leaves from the trees, the angels too have fallen and are strewn about in hell; they are lifeless and piled on top of each other.

Another significant simile is the one which compares the innumerable angels fallen and groveling in the lake of fire to the cloud of locusts. Milton's comparisons of angels with locusts are significant because the locusts are messengers of disasters and their association with the angel serves to suggest the evil nature of the fallen angels.The next image compares them swarming on the dry land, like hoards of the Northern-Barbarians-Goths, vandals, Vikings etc who in the fifth century descended on Rome like a 'deluge on the South' and dispersed from 'Gilbralter to the Libyan sands.' (350-55)

Lines 768 – 775 present another grand simile which is used to describe the host of gigantic devils thronging the Pandemonium to expatiate and confer on their state affairs. They, as they fill the ground as well the air space are compared to swarms of bees on the hives: “As bees/ In spring-time, when the Sun with Taurus rides…” The swarming bees are appropriate not only to the rustling, murmuring sound made by the gathered angels but also to their being crowded together on the threshold or the outer Hall of Pandemonium. Having reduced the devils in the readers eyes to bees, Milton next presents them as human dwarfs and pygmies. This comparison to dwarfs , “Now less than smallest dwarfs” takes the reader far away to a magnificent land.

Themes

Justifying the ways of God to Man

In the poem Milton tries to justify the ways of God to men in a religious manner as well as logical way. He proves that God held men responsible for their sin because he made them quite perfectly. Moreover, God sent Raphael to warn them against Satan’s intentions of reducing them. He proves that God has the ability to bring good out of the evil action of Adam and Eve. For this, God created the world. Milton clearly depicts that due to their faults, humankind would suffer the consequences, yet they would find the mercy and grace of God through knowledge and experience. Milton is trying to show that death, fall, and salvation of man are acts of a just God.

God’s Free will

The first character in Paradise Lost we are introduced to is Satan. Satan chooses to rebel, Adam and Eve chooses to eat the apple, knowing the consequences. Every man and angel has free will. At the same time, God knows everything that is to happen. But his foreknowledge has no effect on choice-the universe is like a clock God winds up and sets going: each of its parts performs without interference from God. He is the first being to be corrupted by his obsession with power, which stems from his free will. He chose his path and that path lead him and those who followed him into eternal damnation.

Jealousy

Jealousy is seen at numerous levels. First it started in Heaven. Lucifer(Satan) felt that he should be more powerful than God, he was jealous of God’s powerful position. Satan’s envy of God, sin began in the lives of men. Satan though fallen on account of his own deeds and pride, is jealous of man who is enjoying the fruits and bliss of heaven. If we look into the character of Eve, jealousy can be traced as she makes him eat the fruit from the forbidden tree. This may be because she fears that Adam may enjoy the happiness of Heaven alone.

Freedom

The poem opens with Satan’s view of freedom. He has just fallen from heaven and claims “Here at least we shall be free”. This indicates that he does not want to be under anyone; instead he wants to be free. He revolted against God as he didn’t want to live in a place where he is unable to enjoy full freedom. So, after the downfall, he feels that though God has punished them and thrown to Hell, it is much better than heaven. He claims it is “Better to reign in Hell, than serve in Heav’n.” He feels that instead of being in Heaven and being under God’s rule; he wants to be the ruler of Hell and live freely.

Importance of obedience

The first words of paradise lost state that the poem’s main theme will be “Man’s first disobedience.’’ While Adam and Eve are the first humans to disobey God, Satan is the first of all God’s creation to disobey. He did not follow God’s rule to stay in Heaven, instead revolted against God thinking that he can defeat God. This led to his downfall, he was expelled from Heaven and through to Hell. Next, Eve didn’t follow God’s advice, she was tempted by the serpent which flattered her into tasting the fruit of the tree of knowledge. She ate the fruit and made Adam to commit the same mistake. This single act of disobedience led to the “Fall of Man,” and the Christian explanation for all the suffering and evil in the world.

Revenge

Revenge is one of the main themes as the whole plot revolves mainly on this. Adam and Eve are the innocent victims of Satan's attempts to seek revenge against God. Satan is delusional for thinking that it is at all possible to get revenge on God. To take revenge against God, even after the fall from Heaven, he tried every possible way to achieve his aim. In Hell, he motivated his fellow angel by saying, “What though the field be lost?/ All is not lost — the unconquerable will,/ And study of revenge, immortal hate,/And courage never to submit or yield:/And what is else not to be overcome?” These lines aptly reflects Satan’s mind which is filled with vengeance against God. It shows that whatever be the consequence his urge to take revenge against God won’t stop.

Probable Questions

Q. Comment on the opening of Paradise Lost Book I?

Q. What are the epic elements in Paradise Lost Book I.

Q. Critically analyze the speeches of Satan in Paradise Lost Book I.

Q. How does Milton depict Satan's leadership qualities in Paradise Lost?

Q. Who is the hero of Paradise Lost? Support your answer with examples.

